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be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

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for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of